

July 10  
1930

CENTENNIAL YEAR

1930

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR

ESTABLISHED IN 1810

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*"The building up of Zion is a cause that has interested the people of God in every age; it is a theme upon which prophets, priests and kings have dwelt with peculiar delight; . . . but they died without the sight; we are the favoured people that God has made choice of to bring about the latter-day glory."*—JOSEPH SMITH.

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## THE NEW JERUSALEM AND ITS TEMPLE

JOSEPH FIELDING SMITH

CHURCH HISTORIAN AND MEMBER OF THE COUNCIL OF TWELVE

FROM the time of the organization of the Church until now, the Latter-day Saints have been looking forward to the day of the building of the city New Jerusalem with its holy sanctuary. Early in 1830, some speculation arose over the building of this city which the Saints learned from the Book of Mormon was to be built upon the American Continent. Ether was shown in vision many things even down to the close of time. He was shown the city of Jerusalem in Palestine and the ministry of Jesus Christ. He was also taught that there should be a holy city built upon the American Continent in the latter days. Moroni, in recording what Ether saw, has given us the following :

For behold, they rejected all the words of Ether; for he truly told them of all things, from the beginning of man; and that after the waters had receded from off the face of this land (i. e. this western continent) it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve him who dwell upon the face thereof;

And that it was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord.

Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land.

And he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come—after it should be destroyed it should be built up again, a holy city unto the Lord; wherefore, it could not be a new Jerusalem for it had been in a time of old; but it should be built up again, and become a holy city of the Lord; and it should be built unto the house of Israel.

And that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for which things there has been a type.

For as Joseph brought his father down into the land of Egypt, even so he died there; wherefore, the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph that they should perish not, even as he was merciful unto the father of Joseph that he should perish not.

Wherefore, the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come when the earth shall pass away.

And there shall be a new heaven and a new earth; and they shall be like unto the old save the old have passed away, and all things have become new.

And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel.

And then also cometh the Jerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb; and they are they who were scattered and gathered in from the four quarters of the earth, and from the north countries, and are partakers of the fulfilling of the covenant which God made with their father, Abraham. (Ether 13: 2-11.)

#### REVEALED TO THE NEPHITES

When the Saviour visited the Nephites, He spoke of the New Jerusalem on this land, and said:

And behold, this people will I establish in this land, and unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you. (3 Nephi 20: 22.)

For it shall come to pass, saith the Father, that at that day whosoever will not repent and come unto my Beloved Son, them will I cut off from among my people, O house of Israel;

And I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard.

But if they will repent and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance;

And they shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem.

And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem.

And then shall the power of heaven come down among them; and I also will be in the midst.

And then shall the work of the Father commence at that day, even when this gospel shall be preached among the remnant of this people. Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people, yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem.

Yea, the work shall commence among all the dispersed of my people, with the Father, to prepare the way whereby they may come unto me, that they may call on the Father in my name.

Yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance.

And they shall go out from all nations; and they shall not go out in haste, nor go by flight, for I will go before them, saith the Father, and I will be their rearward. (3 Nephi 21 : 20-29.)

#### THE LAND OF JOSEPH

This western continent is known as the land of Joseph and is also designated as the land of Zion. Isaiah and other ancient prophets have so referred to it. The holy city which is to be built upon this land is sometimes called the City of Zion. We should keep in mind that these terms, City of Zion and New Jerusalem, have reference to the same sanctified place from whence shall go forth the law with the word of the Lord from Jerusalem.

Enoch's city was also called Zion, which means by interpretation, the pure in heart. The Lord said to Enoch :

And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.

And the Lord said unto Enoch: Then shalt thou and all thy city meet them there, and we will receive them unto our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other;

And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years the earth shall rest.

When Christ comes in fulfilment of this promise, there will be on the earth two great cities made holy, with holy sanctuaries, or temples. One will be the city of Jerusalem in the land of

Judah, which shall be re-built; the other the City Zion, or the New Jerusalem, in the land of Joseph.

When it was made known that the New Jerusalem was to be built in America, the Saints began to wonder where the city would be. Hiram Page, one of the witnesses of the Book of Mormon, secured a "peep stone" by means of which he claimed to receive revelation for the Church. Among the things he attempted to make known was where this city was to be built. Considerable commotion naturally prevailed, and even Oliver Cowdery was deceived into accepting what Hiram Page had given. The Prophet Joseph Smith had some difficulty in correcting this evil and composing the minds of the members of the Church. Good came out of this incident, however, for the Lord made it known that there was but one at a time who was empowered with the gift of receiving revelation for the Church, and this was to be a law by which the Church was to be governed. In this same revelation, the Lord corrected the false teaching of Hiram Page, and informed the Church that the site for the New Jerusalem had not been revealed, but when it was revealed it would be on the "borders of the Lamanites." Oliver Cowdery was appointed to go on a mission to the Lamanites, and later, Parley P. Pratt and Ziba Peterson were called to accompany him. In this way, the Gospel message was taken into Jackson County, Missouri.

#### REVEALED IN THIS DISPENSATION

Early in 1831, the headquarters of the Church were transferred from Fayette, New York, to Kirtland, Ohio, where the Lord said He would give to the Church His law, and where they should be endowed with power from on high. (Doctrine and Covenants 38:32.) The Lord also promised to reveal to the Saints the place of their inheritance: "And this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away."

When the members of the Church gathered to Kirtland, the Lord gave them His law. He also gave instruction for the purpose of preparing them for their inheritance. He called upon the Elders to go forth declaring His word "into the regions westward," and to build up His Church, "Until the time shall come when it shall be revealed unto you from on high, when the city of the New Jerusalem shall be prepared, that ye may be gathered in one, that ye may be my people and I will be your God." The Bishop of the Church was instructed in relation to the property of the Saints, the care of the storehouse, in looking after the wants of the poor and needy, and also in laying up funds for the purchase of lands and the building up of the New Jerusalem, the site of which was soon to be revealed. Early in June, 1831, a conference

was held in Kirtland. At the close of this conference, June 7th, the Lord said: "I, the Lord, will make known unto you what I will that ye shall do from this time until the next conference, which shall be held in Missouri, upon the land which I will consecrate unto my people, which are a remnant of Jacob, and those who are heirs according to the covenant. . . . And thus, even as I have said, if ye are faithful ye shall assemble yourselves together to rejoice upon the land of Missouri, which is the land of your inheritance, which is now the land of your enemies. But, behold, I, the Lord, will hasten the city in its time, and will crown the faithful with joy and with rejoicing."

Obedient to this commandment, the Elders journeyed forth two by two and in due time arrived in Jackson County, Missouri. There, in answer to their earnest prayer, the Lord revealed the site of the New Jerusalem and the place for the building of His temple, or holy sanctuary, which had been seen by Enoch and also by Ether, as being established in the last days. In making this site known, the Lord said: "Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land, which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the Saints. Wherefore, this is the land of promise, and the place for the city of Zion." The place for the building of the temple was then pointed out. August 2nd, 1831, the land was dedicated by Sidney Rigdon as a possession and inheritance for the Saints, and the following day, the Prophet Joseph Smith dedicated the site for the temple on a spot a short distance west of the court house in Independence.

#### TIME OF BUILDING

That the New Jerusalem, or City Zion, was to be built at once and the temple erected also, naturally was the thought of the assembled brethren. The Lord had previously given them a commandment respecting their duties, and had instructed them in relation to His law to be observed in Zion. He indicated, also, that the city was not to be built at that time. "Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation. For after much tribulation come the blessings. Wherefore the day cometh that ye shall be crowned with much glory; *the hour is not yet, but is nigh at hand.*" (Doctrine and Covenants 58: 3-4.) It is true that the Lord would have blessed the Saints and would have commenced the establishment of the Holy City at that time, had they hearkened faithfully to His commandments; but from these words of the Lord it is plain to see that the glory of Zion was future, although in the spiritual sense "near at hand." In other revelations it was made plain that the Elders would

have to be endowed with power from on high and go forth to declare the Gospel to the nations, and "push the people together from the ends of the earth," before Zion could be built. So the Lord in the very beginning instructed the Saints that the building of the New Jerusalem and its sacred temple would be deferred until many other things were accomplished and they had passed through much tribulation.

Nearly one hundred years have passed since the site of Zion was dedicated and the spot for the temple was chosen, and some of the members of the Church seem to be fearful lest the word of the Lord shall fail. Others have tried to convince themselves that the original plan has been changed, and that the Lord does not require at our hands this mighty work which has been predicted by the prophets of ancient times. We have not been released from this responsibility, nor shall we be. The word of the Lord will not fail. If we look back and examine His word carefully, we will discover that nothing has failed of all that He has predicted; neither shall one jot or tittle passed away unfulfilled. It is true that the Lord commanded the Saints to build to His name a temple in Zion. This they attempted to do, but were prevented by their enemies, so the Lord did not require the work at their hands *at that time*. The release from the building of the temple in 1833 did not, however, cancel the responsibility of building the City and the house of the Lord, *at some future time*. When the Lord gets ready for it to be accomplished, He will command His people, and the work will be done.

#### INTERPRETATION OF GENERATION

In a revelation given September 22nd and 23rd, 1832, the Lord said:

Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation.

For verily this generation *shall not all pass away* until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house.

There have been various interpretations given to the term "generation." There are those who hold that a generation is one hundred years; that it can not mean more or less; others maintain a generation to be one hundred and twenty years. Some references in the scriptures indicate that the term should be applied to those who are living at any one period of time, or the people of the same period or age. It seems to me, however, that the meaning should be interpreted by the reading of the context. When the Lord said, "These are the generations of the heavens and of the earth," He had something more in mind than a period of time of one hundred years. When the Saviour said: "An evil and adulterous generation seeketh after a sign," He had in mind the people, not a period of time. So, it appears, we may be justi-

fied in concluding that the reading of the aforementioned revelation: "For verily this generation shall not *all* pass," has reference to those then living, not to the period of one hundred years. I firmly believe that there will be some of that generation who were living when this revelation was given who shall be living when this temple shall be reared. And I do not believe that the Lord has bound Himself to accomplish the matter within one hundred years from 1832, but He has the power to accomplish this before 1932, if he wills.

No matter what the correct interpretation may be, the fact remains that the City Zion, or New Jerusalem, will eventually be built in Jackson County, Missouri, and the temple of the Lord will also be constructed. I have full confidence in the word of the Lord and that His word shall not fail.

Neither will the Lord call upon those who are cut off from His people to accomplish His holy work. The temple will not be built by those who say that Joseph Smith was a fallen prophet, and who have failed to accept the fulness of the word of the Lord as it came through him. No people will be commanded and directed by revelation from the Lord to build His temple, when they know nothing of temple building and the ordinances performed in temples. The Latter-day Saints may be assured that when the time comes for the building of the house of the Lord, He will call upon His people who have remained true and have been faithful in the purposes of the Lord in bringing to pass the salvation of the living and of the dead. We may be doubly sure that the Lord did not send Elijah the prophet with the keys of the sealing ordinances which are performed in the temple so that the earth will not be smitten with a curse when the Redeemer shall come, and then call into favour a people who rejected the coming of Elijah and all the authority and keys he was sent to bestow, and ask them to build the temple of the Lord.

Those who hold the portion of the temple site where the dedication took place in 1831 are without divine authority. We may say of them as the Lord said of those of old: "Woe unto you . . . for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." When the Lord shall speak, the way shall be opened for the accomplishment of His purposes, and all opposition will melt like the hoar frost before the rising sun. "For thus saith the Lord, I will cut my work short in righteousness, for the days come that I will send forth judgment unto victory." "Behold, I will hasten my work in its time."

And verily, verily, I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heaven.

—*Improvement Era*, May, 1930, pages 467-9.

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THURSDAY, JULY 10, 1930

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### EDITORIAL

#### WHEN SHOULD SACRAMENT MEETINGS BE HELD?

A SACRAMENT MEETING should be held every Sunday in every branch. This is in full accord with the teachings of the Saviour, the revelations to the Prophet Joseph Smith, and the present practice as authorized and requested by the present presiding authorities of the Church.

It is permissible, for the sake of the children, to administer the Sacrament in Sunday School, but this does not remove the necessity for regular Sunday Sacrament meeting. There is no harm done if the members of the Sunday School who also attend the Sacrament meeting, partake of the Sacrament twice in one day. The prayer of consecration, received by divine revelation, does not in any manner prevent a person from partaking of the Sacrament more than once on the same day.

The Sunday Sacrament meeting should be held at a time most convenient for the members, usually in the evening. In a few branches, three Sunday meetings are held: Sunday School in the morning, Sacrament meeting in the afternoon and a general meeting in the evening. Where only Sunday School and one meeting are held, the latter becomes the Sacrament meeting.

Branches which hold a special testimony and Sacrament meeting on Sunday afternoon, once a month, need not administer the Sacrament that evening, which ordinarily is devoted to a general Mutual Improvement Association program. When auxiliary branch conferences occupy the time of the Sacrament meeting, the opening exercises, including the administering of the Sacrament, should be conducted under the immediate direction of the branch president, after which the proceedings can be placed in the hands of the auxiliary officers.

The administration of the Sacrament seldom offends, usually impresses, any investigator who may be in attendance. When strangers are present, it would be well to preface the administration of the Sacrament by an explanation of the meaning and purpose of the ordinance. Members of the Church should welcome the opportunity of partaking of the "Lord's Supper," at the meeting set apart by the Lord for that purpose.

In the Sacrament meetings the principles and ordinances of the Gospel should be explained. They are preaching meetings, which should be conducted soberly and impressively. The administration of the Sacrament, a holy ordinance, will assist all concerned to make these meetings that which they should be—the best of all.—W.



## LEADERSHIP COMES TO JOSEPH

(JOSEPH SMITH SKETCHES—No. 10)

TEN YEARS—April, 1820, to April 6th, 1830—elapsed between the First Vision and the organization of the Church of Christ—a decade of earnest preparation of the man who had been chosen of God to be the prophet of the new, the last dispensation.

Sometime in the latter part of the year 1820, Joseph Smith received a revelation (Doctrine and Covenants, Section 20), commanding him to organize the Church, and stating the principles, as then necessary, of the government of the Church. This revelation may well be looked upon as the constitution of the Church, for it contains, in broad outline, the essentials of the doctrine, structure, discipline and authority of the Church.

In obedience to this revelation, steps were taken to consummate the organization on the day designated by the Lord. Testimony of the restoration of the Gospel was borne whenever opportunity afforded, and the full principles of the Gospel as taught in the new revelations and in the Book of Mormon were taught. A goodly number of men and women became convinced of the truth of the message of the youthful Prophet, and stood ready to enter the Church when organized.

The doctrine of divine authority was of first importance at this time. Joseph had been told that the world lay in a state of spiritual error, and that the authority of the Holy Priesthood had been lost, and that therefore, a restoration was necessary. Logically, the reestablishment of the Church presupposed the conferring of suitable authority upon the organizers. Knowledge and authority must go hand in hand. Such authority was actually conferred on Joseph Smith and Oliver Cowdery before the date of the organization.

Nearly a year before, on May 15th, 1820, the two men, then engaged in the translation of the Book of Mormon, had gone into the woods to pray for more light concerning the ordinance of baptism. In answer, John the Baptist appeared and conferred upon them, by the laying on of hands, the Aaronic or Lesser Priesthood which has the right to baptize, and also commanded them to baptize one another. This they did.

A few weeks afterwards, the ancient Apostles, Peter, James and John, appeared and conferred upon the two young men the Melchizedek or Higher Priesthood, and ordained them Apostles. In that manner all the authority necessary for the upbuilding of the Kingdom of God in the last days was restored to earth and placed in the hands of mortal men.

Under this authority, several persons were baptized before the day on which the Church was organized. Everything was in readiness for the great occasion.

April 6th, 1830, was the date set by revelation for the organization meeting. The group of people, those already baptized, other believers and some few friends met in the home of Peter Whitmer, Sen., at Fayette, Seneca County, State of New York. Six of the men who had embraced the faith, served, according to the laws of the State, as the formal organizers, with the consent of the other believers present. The Sacrament was administered; several men were ordained to the Priesthood, and the gift of the Holy Ghost was conferred upon the members. Later in the day, a number were baptized in the adjoining lake. All "rejoiced exceedingly."

All this was done in strict conformity with the command of God. The Church must be divinely directed. That is the first law of the Church. Everything was done, also, with the consent of the members present. Authority to act for God had been conferred upon Joseph and others, yet the Church was organized, elders ordained and baptisms performed, only with the common consent of Church members—men and women. That is the second law of the Church. The Church had been organized under divine command and by divine authority; but it must have the acceptance of all those concerned. That is the meeting place of God's will and man's free agency. By this gracious, inviolable law man's growth by self-effort is preserved. Joseph Smith had learned eternal truth.

During this momentous day, a revelation from God was received accepting of that which had been done and calling Joseph to be the First Elder, or President, and Oliver Cowdery to be the Second Elder, in the Church. This also was presented to the members for their acceptance.

The leadership of the restored Church of Christ had come to Joseph Smith! He was then a little more than twenty-four years of age. He was unknown to the world. In his own neighbourhood, that of his early years, he was despised and persecuted for his claims of heavenly manifestations. Certainly, he had need of the promises in the revelation received that day:

The gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory. . . . For, behold, I will bless all those who labour in my vineyard with a mighty blessing.

The self-effacing record of that day, as written by the Prophet, will ever stand as a witness to his sincerity and humility.

The Holy Ghost was poured out upon us to a very great degree—some prophesied, whilst we all praised the Lord, and rejoiced exceedingly. . . . After a happy time spent in witnessing and feeling for ourselves the powers and blessings of the Holy Ghost, through the grace of God bestowed upon us, we dismissed with the pleasing knowledge that we

were now individually members of, and acknowledged of God "The Church of Jesus Christ," organized in accordance with commandments and revelations given by Him to ourselves in these last days, as well as according to the order of the Church as recorded in the New Testament.

Now, Joseph's life-work began. Ten years of divine teaching and bitter human persecution lay behind him. Humbly, sensing the effort to be made, but with the courage born of the certain knowledge that he was in the Lord's service, he looked into the future.—W.

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## THE ITCH: ITS CAUSE AND CURE

ELDER WESTON N. NORDGREN

SOME PERSONAL HEALTH EXPERIENCES

ON the trip over from America, I developed a "sweet tooth"—and, incidentally, became very run-down in health—and for some time after helped keep several chocolate and toffee companies running by my daily indulgence. On the third day after my arrival in the British Isles, I contracted a serious case of "missionary itch" (known also as the "water itch," or "rash"). All the missionaries in the district had it, and expected me to get it; but it came sooner than I expected—and there was no relief. So I entered my missionary labours with the "Royal Itch Handicap," and suffered with it for sixteen out of the twenty-four hours a day, at least. Then I tried to get rid of it; that was not so easy as getting it.

Lest some reader may think missionaries with the itch are not sanitary, and that cleanliness is far from their minds, I will here state that we bathed regularly every other night, sometimes in hot and sometimes in cold water. But no, bathing could not cure it. Taking medicine did not cure it. Ointments and skin lotions failed. When we went on circuit from one town to another, the itch would get worse for a spell, and after we returned, it would quiet down awhile; but it did not leave us.

Shortly after I came to Liverpool, I consulted my Mission Parents, President and Sister Widtsoe, on the subject, and decided to try anything they recommended to alleviate my suffering. I was told that unhealthy skin is a result of impure blood—nothing more nor less—and healthy blood can come only from wholesome food and a natural life. I was advised to watch my diet carefully, then the itch would take care of itself. First, I was to cut out chocolates, toffee and sweets of all kinds, white bread, pastry and cake. Second, I was to use whole-wheat bread, brown sugar instead of white (and very little of that), steer clear of the famous Yorkshire pudding, plum duff pastry and other "sinkers" likely to drag me down to the unhealthy depths of

“homesickness”—another result of improper diet, lack of exercise, and the cause of not doing missionary work properly. Third, I was to drink plenty of pure water, eat fresh fruits and vegetables, and take some special vitamin foods such as cod liver oil, Bemax and Marmite.

The hardest job was to quit sweets. Oftentimes, tempted, I would stop before a shop with a big display of toffee, and when I “fell” for them, I would try to muster up courage to walk away—and sometimes I succeeded. Finally, I shut down entirely, and, with the help of my companion, neither he nor I purchased any sweets for several months. During this time, I learned also to take cod liver oil—in capsules at first, but later I took it straight; I learned to like the taste of brown bread, lettuce, cress, cabbage, cauliflower—using the “green meats” instead of the greasy ones—tomatoes and carrots, most of which I had not eaten before. I began to eat fruit and vegetable salads—another thing new in my life.

Gradually, I noticed a change; I still had occasional attacks of the itch, but I began to learn how to gauge my eating. I found I had been eating too much, drinking too little water, and sometimes eating too late at night. I began to cut down on the heavy “after meeting meals,” drink more water, eat no breakfast on Sunday mornings—to give my appetite a keener edge and my stomach a weekly rest—try to get to bed on time, and try every new experiment recommended to me, through the *Star*, the *Auxiliary Guide*, or in other ways, by my Mission Parents.

During the past year, I have lost the itch completely. Yet I can bring it back immediately by breaking the rules of health; all I need is a dose of chocolate, a few nights without sufficient rest, to overeat at three consecutive meals, or to do some other such foolish thing, and at once I get a bad cold and a hot case of the itch. But proper diet, such as has been outlined in the Relief Society Lessons during the past year and a half (which I have gratefully studied and applied—and which have been practiced here at Durham House), and proper attention to other health details, have kept me in very good condition, despite confining office work. A daily dish of exercise has also been a savoury addition to my diet—if you call it diet; to me it is not that, it is eating natural foods in a natural manner, and living life in a natural way. Marmite, Bemax (vitamin B foods), vegetable soups of various kinds (made from vegetable peelings and “extras” usually, but extremely palatable and good), honey in moderate amounts or raisins instead of sugar, and strict attention to the other parts of the Word of Wisdom, help to keep me healthy.

There is no place in the mission field where the things recommended to *Star* readers are more thoroughly tested, before being passed on to missionaries and Saints, than at Durham

Honse. Any visitor who partakes of the fare in this "health laboratory" can testify to that. But also, there is no other place in the mission field where the health of the missionaries is more closely watched, and healthful results obtained, than in Durham Honse. The approximate seven hundred missionaries in Europe seek health advice at some period of their missionary career from their Mission Parents. And the advice that has gone forth from the European Mission office during the time I have been in Liverpool has been the Word of Wisdom applied to everyday life, given for the benefit of all who will use it.

An old Arabian proverb runs, "He who has health has hope, and he who has hope has everything." To the people of our Church in these lands, I wish to say: Fill your quart cup of life with health. There is no use getting only a pint—get a full quart. Experiment; try out the new things recommended to you by the Church leaders here. If you do not like them at first, keep trying them, until you develop a taste for the natural foods your bodies need. They will bring you the full measure of health you desire.

Someone has said: "No race of men is better than their mothers." That is certainly true; but I would like to add that "*no race of people is better than the food they eat.*" Mothers, it is not what you buy, it is what you throw away that taxes the family pocketbook. What you *eat* determines how long you will live and how much health you will have while you are living—or how soon you will cease to live.

The Old Testament teaches continually throughout its pages, the value of right living. The Word of Wisdom, given to modern Israel as a guide, tells us what to eat, as well as what not to eat, and must be acted upon if we wish to gain or retain our health.

Seek for health. Experiment on natural foods instead of ruining your "experiment station"—your body—with "robber" foods; apply your intelligence to the study of potato peelings and the kitchen scraps (the mineral and vitamin mines of nature) for the soup of health. Labour diligently all your days for the spreading of the gospel of long life through proper eating, and great shall be your reward in years and in freedom from disease. And if you shall continue faithful unto the end, eating raw carrots and salads of fruits and vegetables, your years and your vitamins shall multiply, until your whole being will be filled with a multiplicity of active, constructive forces, giving you joy and eternal life here and hereafter.

The knowledge gained of the Word of Wisdom, as interpreted through the study of the lessons which have come to us during the past two years, has given me a new and wonderful "lease on life." To the missionary this is important, and I can truthfully say that I have proved that these things work. It is but one of the many important lessons I have learned—one of the most im-

portant blessings I have received. My debt of gratitude to those who have taught me is heavy. I know these health habits will influence my future life. I realize the value of the old slogan "it pays to advertise." It pays to advertise health, and through health a more wholesome spiritual aspect; and thus we expand the Gospel of Jesus Christ by example as well as by precept.

The Lord certainly knew the wants of His children when He gave us that marvelous guide to health—the Word of Wisdom. And I feel to give Him thanks also for those who have interpreted for us this code, that we may incorporate it into our daily lives and become more useful in our generation. I am indeed thankful for my Mission Parents, and for the part they have played in my work here in the mission field. I should like to help others as they have helped me. For I realize that upon bodily health depend spiritual growth and a sane outlook on life. The greatest joy of my mission has been the enlarged vision of spiritual possibilities that has come to me. For this understanding I am grateful.

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## CENTENNIAL CELEBRATION IN CZECHOSLOVAKIA

PRESIDENT ARTHUR GAETH

FOR MONTHS we missionaries of the Czecho-Slovak Mission had heard of the manifold preparations which were being undertaken in the Valleys of the Rockies to celebrate the one hundredth anniversary of the organization of the Church. Often there crept into our hearts a little feeling of homesickness and a longing to be in Salt Lake on that eventful day. But among ourselves we decided that, although we were only few in number, we would also have our celebration. To give other people an opportunity to appreciate it, we planned to do our celebrating in the Czech language. That presented its difficulties. We have been here only since last July, and this language is not like German or the Scandinavian or Romantic languages, for no similarity with the English exists. It is a Slav language, and has an entirely different root, and has one of the most difficult grammatical basis to be found.

Months in advance, we selected songs and had them translated into Czech; our seven missionaries were assigned their topics for the conference, and everyone went to work. We gained the support of the leading newspapers, and they printed articles on the restoration. Besides, the brethren passed out several thousand personal invitations.

Sunday morning, April 6th, we were awakened early by the arrival of two new missionaries from Zion. Here was something to be thankful for. The day had been set aside as a fast day, and so we went to the hall we had rented, with humble hearts.

We surprised the goodly number who turned out by distributing to them our new Czech songbook on which we had been working for six months. The book contains seventy of our Church songs in the Czech language. That morning, the people were able to sing with us. Our introductory remarks, our first song, our opening prayer were in Czech; and as we continued entirely in the Czech language, the people were pleasantly surprised. It was more than they had expected; young foreigners had never done that before. We intermingled duets, trios, quartettes and a piano solo with our short speeches on the principles of the Gospel as they had been restored in these latter days. At the close of the meeting, we disposed of twenty-five of our new songbooks. After meeting, we spoke with Grand Prince Nikolas Vlatkovic of the old Serbian Dynasty, who is now living in Prague, and who is gathering material to write a book on the "Mormons," and with two newspaper representatives who had come to get reports for their papers.

In the afternoon, we held a fast and testimony meeting with



MISSIONARIES ATTENDING FIRST CZECHO-SLOVAK CONFERENCE

FIRST row, left to right: Elder Willis H. Hayward, President Arthur Gaeth, Elders Joseph I. Hart and Paul Tolton, Czecho-Slovak Mission; second row: Elders Charles Josie, Franklin Bradshaw and Alvin C. Carlson, Czecho-Slovak Mission; Elder Irving Beesley, German-Austrian Mission; Elders Wallace F. Toronto and Thulburn Holt, Czecho-Slovak Mission.

our three members. We also read the message of the First Presidency to them. It was a spiritual feast for all of us.

In the evening, we repeated with another conference session, which again offered an interesting musical program and messages of the Gospel, all in Czech. Thus we made our first real Czech beginning on the memorable anniversary day in 1930. We have much to be thankful for. One hundred and thirty-five friends attended our meetings; forty of them went away with our song-books in their possession; and many, no doubt, with a song in their hearts. Above all, we missionaries received renewed courage, for we found that we were able to do something with this most difficult language.

During that week, we discovered that many of the leading newspapers had published illustrated articles on the Centennial of "Mormonism." The pictures of the Prophet Joseph Smith and President Heber J. Grant appeared in different parts of the country. A half-hour radio lecture, "One Hundred Years of Mormonism," written by President Arthur Gauth, was broadcasted from Prague that week and from Brno on May 4th, 1930.

April sixth was the one hundredth anniversary of the organization of the Church of Jesus Christ of Latter-day Saints, but it was also a stepping-stone in the new Gospel era among the Slavic peoples.

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## FROM THE MISSION FIELD

**Doings in the Districts:** *Bristol*—Members and friends of the Bristol Branch enjoyed a delightful ramble to Blaise Woods on Monday, June 9th. All joined in playing games, and a picnic lunch was served. The day was concluded by a visit to Blaise Castle.

*Hull*—At a baptismal service held on June 26th, at Cleethorpes, five persons were baptized by Elders Fredrick W. Rallison, Thomas A. Jones and George E. Knight. They were confirmed by President Herbert C. Fletcher, and Elders Glenn S. Barton, Wendell B. Price, Ralph C. Bardsley and Stephen S. Moore.

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BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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